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seven sayings come from a book which contained moral maxims, derived from various sources, these drawn, perhaps, from the apocryphal Gospel of Peter, or the Gospel of the Egyptians, or some other such writing. Our fragment was probably written in the first part of the second century. A page at the end of the pamphlet suggests corrections in the reading of three passages (vss. 1, 18, 41-42) in the Gospel of Peter.—C. W. VOTAW.

*The Life and Letters of Paul the Apostle.* By Lyman Abbott. (Boston and New York: Houghton, Mifflin & Co., 1898; pp. xii+332; \$1.50.) This volume of Dr. Abbott is marked by the excellencies of a nervous, earnest, clear style, a determination to plunge to the heart of things, and a conviction that the essence of Paulinism does not lie in its Judaistic form, but in its formulation of a magnificent Christian experience. It makes no serious pretension of great scholarship, but is none the less in touch with scholarly work. It mediates most admirably between the student and the general reader, and thus does for Paul something that was needed. The man who can read this book without being converted to the main positions of Paulinism will be obliged to combat his better judgment on nearly every page.—SHAILER MATHEWS.

*St. Pauli Brief an die Galater in Bibelstunden für die Gemeinde ausgelegt.* Von W. F. Besser. Zweite Auflage. (Halle a. S.: Richard Mühlmann's Verlagsbuchhandlung, 1898; pp. 387; M. 3.) Besser's *Bibelstunden* are well known in Germany. They are practically a series of popular expository commentaries, in which the prime aim is spiritual instruction and edification. But they are solid; they are based on ripe exegetical study and are guided by the tact of the true interpreter; and they weave in a great deal even of critical material. This is the second edition of the exposition on Galatians; some of the other volumes have run up to the seventh and ninth edition.—WALTER RAUSCHENBUSCH.

*The Kingdom (Basileia).* An Exegetical Study. By George Dana Boardman. (New York: Charles Scribner's Sons, 1899; pp. x+348; \$2.) During his long ministerial life Dr. Boardman has been a devout and devoted student of the Bible, and a most apt and attractive teacher of it, as his previously published books show. This work on the kingdom of God, prepared since his retirement from the pastorate, indicates that his love for his favorite pursuit has suffered no abatement. While

the present work is scholarly, and will delight all devout scholars, "the common people" will read it "gladly," and with great profit.

The kingdom of God, or kingdom of heaven, as proclaimed by the Baptist and by Christ and his apostles, does not readily yield itself to be defined in words. It is within men, for it is the reign of Christ in men's hearts, and it is in the world, because they are in the world. But no one, after reading Dr. Boardman's *Basileia* with attention, can fail to have a very distinct and quite adequate conception of the kingdom of God, which, it is to be feared, too many Christian people have not.

The author makes large use of Scripture, and the reverent and scholarly way in which he combines Scripture with Scripture is one of the chief charms of the book. While he is thoroughly loyal to the Scriptures, his keen and profound spiritual insight and his unfailing common sense in the interpretation of them save him from bondage to the letter and keep him true to the spirit.

Dr. Boardman is master of a style of remarkable expressiveness and impressiveness. The words he needs to give exact expression to his thought come to him in troops, and he marshals them in orderly array, and like well-drilled soldiers they do the bidding of his thought. Some slight mannerisms remind one of the conference-room, but do not strike us unpleasantly. Of course, not all his readers will accept all his interpretations of Scripture or his deductions therefrom, especially on points on which the scholarship of the age is not agreed, as the second coming of the King, or the precise attitude of the subjects of the kingdom on the question of war; but it may be said without qualification that all pious people who will give an attentive perusal to Dr. Boardman's *Basileia* will become more heartily loyal and intelligent citizens of the kingdom of God.—N. S. BURTON.

*De Gracitate Patrum apostolicorum librorumque apocryphorum Novi Testamenti quæstiones grammaticæ*, scripsit Henricus Reinhold. (Halis Saxonum: Max Niemeyer, 1898; pp. 115; M. 2.80.) (= "Dissertationes philologicæ Halenses," Vol. XIV, pars 1.) We welcome most heartily this dissertation and hope that it is only the beginning of more work along the same lines. It is written strictly from the philological point of view, forms a good supplement to the works of Schmiedel and Blass, and ranks with Deissmann's *Bibelstudien*. To a philologist the author's intimate knowledge of the great Cobet's works is most gratifying. After a brief description and enumeration of the writers and books